NASA: Voyager 1. Earth and Moon

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## One English Early Morning

It is a quiet quite early morning here where this room provides a seated view through a three-pained window of sky and of the trees of Oak, Cherry and Willow that screen the Edwardian houses on the opposite side of the lane, and where the English weather drifts from possibly the warmest Summer on record toward the rain and coolness of another perchance longer Autumn as the Winter seasons seem to be decreasing in duration, possibly – probably? – because of the changes we humans have wrought, forced, upon Gaia.

This quiet and view a gift, from Gaia perhaps, allowing another period of personal reflexion upon the changes wrought within a now elderly man replete with sorrow for four decades of a Certitude-of-Knowing – political, religious, egoistic – which caused or contributed to the suffering of so many others.

Thus there is yet again the desire to answer the perplexing questions embedded in terms such as expiation as if the answers, if discovered, rediscovered, might reveal a way to live, to be, without becoming the cause of even more suffering.

Is the answer, or an answer, embedded in a religious weltanschauung which guides and has for centuries guided many others and which offer modes of personal expiation for suffering-causing deeds done? Is an answer in music such as in some compositions by JS Bach and Vivaldi? Is an answer embedded in my weltanschauung timorously termed the 'numinous way of pathei-mathos' and in the ἀπόλογος titled *Understanding And Rejecting Extremism*? Or is an answer already wordlessly presenced within me in particular and incurable physical afflictions of old-age and hence in an acceptance of the need of and a gentle gratitude for the kindness of others?

How to know, how to choose, without a particular Certitude-of-Knowing? All I sense now as, outside, life-bringing rain begins to fall on the dry soil around, are the empathic answers of a personal love, of a personal Uncertitude-of-Knowing, seeding as they can, in my experience, a tolerance and a certain humility; healing as such love and humility does and has done the impersonal hatred, the impersonal intolerance, and the impersonal prejudice that afflicted me for forty or so years and which, often encoded by denotata, seems to still afflict so many others despite our centuries-old human culture of pathei-mathos.

David Myatt
September 2nd, 2025 CE

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